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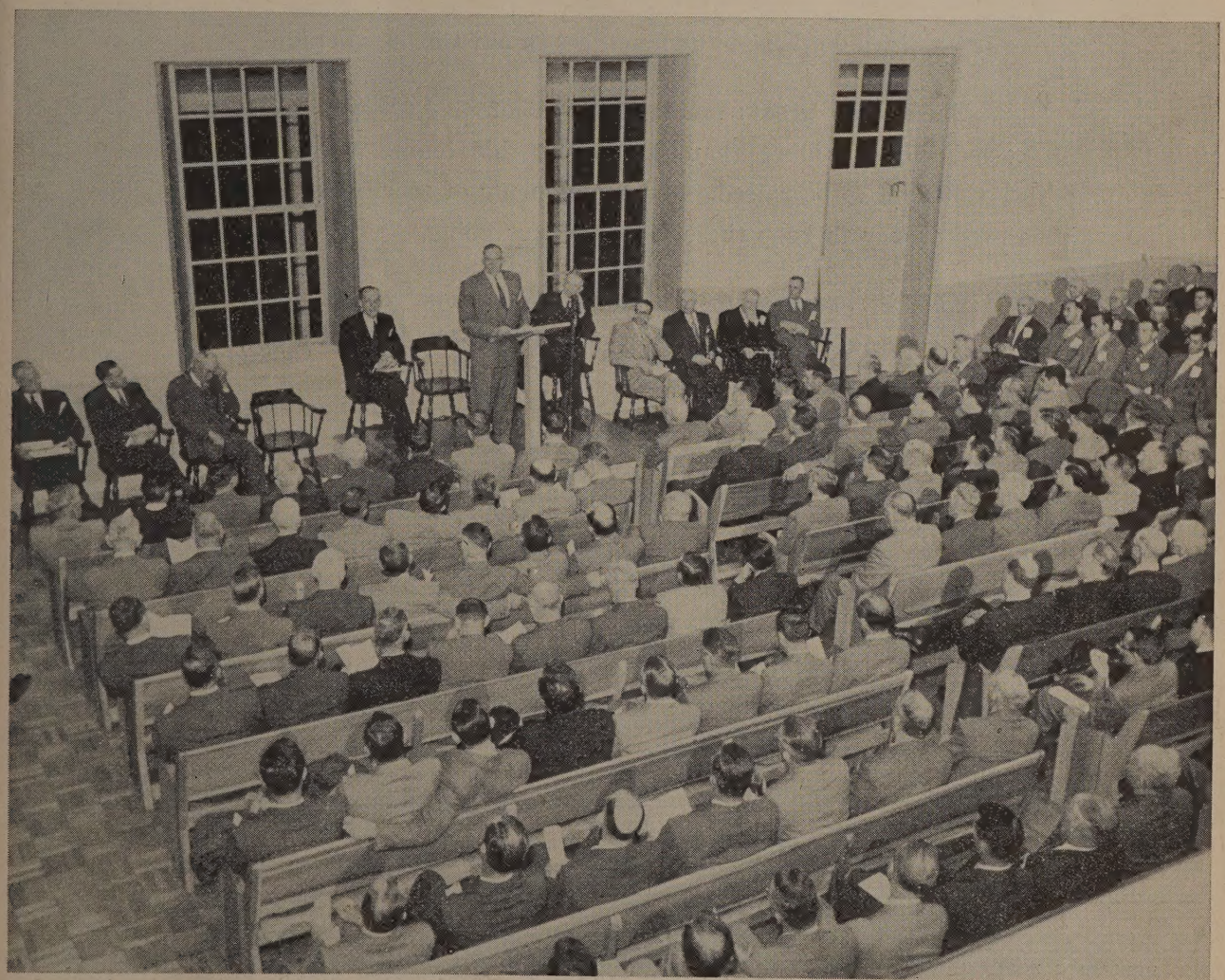
The AMERICAN FRIEND

November 20, 1952



Susan Castator Photo

Part of the assembled group of "Quaker Men" of the Five Years Meeting in Stout Memorial Meeting-house at Earlham College, October 20, with Robert Yarnall, businessman and Friend of Philadelphia, as the speaker.

Glenn Switzer, standing in the picture, presided as president of "Quaker Men" (Turn to page 309)

QUAKER MEN ASSEMBLE

In the next issue—
The Miracle at Oxford,
by Howard Kershner

Christmas for Whom?

A great day calls for great service. Our faith in the Christ of Christmas has led Friends of the Five Years Meeting into an ongoing program of service—a service that reaches from our homes and churches to those of Cuba, Jamaica, Jordan and Africa.

Let us include these united services in our Christmas plans.

The need is great: toward our goal of $164,800 we have received slightly more than $48,600.00, this leaves more than $116,000 yet to be raised. Our departments of service have borrowed money to keep these vital services going.

Christmas offerings by our Meetings, our Sunday Schools, and our youth groups, or gifts by individuals, will help greatly in meeting these needs.

These services are ours and the opportunity is ours. Shall we respond to the needs in keeping with our faith.

Faith with works can do wonders in the service to which Christ calls us.

Special offering envelopes are available for our Christmas ingathering. Order these from: The Five Years Meeting of Friends

101 South 8th Street . . . . Richmond, Indiana

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ERROL T. ELLIOTT .....Editor
E. Merrill Root .....Editor of Poetry

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Editorials . . .

A Vital Response to Need

Why the Five Years Meeting of Friends?

By Errol T. Elliott, General Secretary

This is the first of a series reviewing the growth, service and prospects for the Five Years Meeting of Friends as given at the Golden Anniversary Observances October 18 and 19, in Richmond, Indiana.

WHERE and when did the Five Years Meeting of Friends begin? The *printed* record gives the place as Indianapolis, Indiana, in the present Friends Meetinghouse on North Alabama Street and the date as October 22, 1902. These are the *external* facts.

This first session had been preceded by three general conferences, in 1887, 1892, and 1897. Back of these conferences was the original action of Indiana Yearly Meeting in 1886, which stated in a minute "that it might be right to hold a conference of committees of American Yearly Meetings, to consider such matters appertaining to our welfare, either in faith or practice, as shall in their judgment be demanded."

Indiana Yearly Meeting also appointed a committee to study the suggestion and later asked this committee to serve as the representatives to the conference if it should be held.

The First "Gatherings"

The Conference was called to meet in Richmond and ten American Yearly Meetings together with London and Dublin Yearly Meetings sent official delegates—a total of ninety-nine persons. Once these representatives had met each other and surveyed their common problems and interests they were caught in a fellowship that was destined to grow. This and the two conferences held at intervals of five years thereafter, made utterly clear the logic and the need for the permanent organization which was initiated in 1902 as *The Five Years Meeting of Friends.*

These, however, were not the first attempts at cooperation by Friends, following their great dispersion through migrations in America and after the unfortunate divisions consequent to these movements. In 1867 the Peace Association of Friends had been created and following this, only two years later, in 1869, the Associated Executive Committee of Friends for Indian Affairs brought many Friends into active cooperation. In the meantime Friends were becoming interested in outreach and several of the Yearly Meetings had undertaken missionary work. These missionary efforts were largely united in 1894 through the formation of the American Friends Board of Foreign Missions. In the same year *The American Friend* was established by the uniting of *The Friends Review* and *The Christian Worker.* All four of these became in varying measures part of the new uniting organization.

The formation of the Five Years Meeting in 1902 was therefore no rash or ill-considered move. Cooperation had already been tested in these major areas of common service. Here were some of the roots from which the organism sprang. The Five Years Meeting was the fruition of these efforts toward united work.

It must also be said that the very diversities which had developed by the isolation of Friends in the vast expanses of America were an important reason for the concern of many Friends to survey the possibilities of a common statement of faith and practice. In at least one Yearly Meeting there were definite deflections from the basic faith and practices of Friends, particularly in regard to water baptism and the Lord's supper. This concern is reflected quite definitely in *The Richmond Declaration of Faith,* written in 1887 by the first conference, a document later adopted by the Five Years Meeting.

The First Meeting—1902

Delegates from eleven Yearly Meetings met in Indianapolis for the first Meeting of the Five Years Meeting. They were: Baltimore, California, Indiana, Iowa, Kansas, New England, New York, North Carolina, Oregon, Western, and Wilmington. Two of these, Kansas and Oregon, have since withdrawn while Canada, Nebraska, Cuba, East Africa, and Jamaica have been added. There were fraternal delegates from Ohio and Canada present at the first meeting. This makes a present total membership of fourteen Yearly Meetings, with slightly over 88,000 members and including a little more than half of the Friends in the world.

The only fully organized program within the Five Years Meeting at its inception was missions. Since then departments concerned with Evangelism, Schools and Colleges, Christian Education in the local Meetings of which a vital Young Friends program is a part, Peace and Social Concerns, and Publications, have been established and Boards appointed to foster their work. Committees to direct other work have also been appointed. As an organization the women of the Five Years Meeting have carried for several years an important part in our work, and now under the name of *Quaker Men* our Five Years Meeting manpower is coming forward with great promise for the future.

The few seeds planted in 1902 have in a half-century come to a remarkable growth and fruition. This, however, should not blind us to our failures and our weaknesses. These must be seen, studied, and become a part of our plans for a general move forward. The Advance was launched in 1950 with a deeper spiritual progress in mind.

The Five Years Meeting therefore is not only an assembly of Friends, meeting every five years, it is an ongoing year around service with an employed staff and a busy headquarters. Perhaps the greatest physical evidence of growth is in the plan for a new home for the headquarters of the Five Years Meeting at Quaker Hill. This, together with the present properties, should lift us to a new level of operation as we enter our second half-century.

The Spiritual Basis

These are the external marks, the visible steps toward the development of the Five Years Meeting, but these facts do not fully answer the question, "Why was the Five Years Meeting of Friends formed?" From the very dawn of the Christian era a kind of invincible logic has hounded the steps of a divided Christendom. If there is one God and if in Christ there is one Lord and Master, how can his Church be divided?

This logic was and is especially ap-

plicable to Friends who, not only inheriting the Christian tradition and holding to the Christian faith, have also emphasized a peace testimony, insisting that nations, classes and races can have a high measure of unity in diversity. If we were to advocate this for others, were we not under some obligation to find what it meant for us as well? Let us hope that Friends generally are still embarrassed by that logic of the gospel of the Christ in whom is our unity.

That logic of unity, that faith in the Christ within, was restated and reaffirmed by the vision and the ministry of George Fox and his contemporaries three hundred years ago. Perhaps then, in that original concept, the streams that were destined later to divide, flowing to many areas of the earth, were also destined to meet again as a part of the "great people to be gathered." We must be "gathered" if indeed we are to "gather" others! The Five Years Meeting as a part of that "gathering" rose as a logical and spiritual consequence of the very gospel Friends proclaim.

There was also the deep affinity of spirit to spirit as Friends were drawn by the magnetism of fellowship toward each other. They had been greatly aided in this forward movement by the visitation of traveling Friends.

Since that first meeting of the Five Years Meeting in 1902, we have been lifted above geography—up into the level of world fellowship. Now as we face our second half-century, we must accept a new level of responsibility. Ever since John 3:16 was written, yes even from the foundations of the world, religious provincialism was doomed. As God knows no earth barriers, we must rise above them and try to be true citizens of his Kingdom. For this we shall need new life, new vision and new marching power.

Our Redemptive Purpose

The Five Years Meeting has always accepted with deep conviction that Friends and their group life are within the Christian fellowship and tradition, not a parallel stream to one side of it. We have a Christian gospel and faith—a Christian faith as interpreted by Friends.

It is the central aim of the Five Years Meeting of Friends to help bring in the Kingdom of Christ among men; to achieve a wholesome balance between the contemplative form of worship as found through corporate, silent waiting, and the bearing of a vital gospel ministry; to build justice and peace in the world; and to render a loving service of relief and hope to the distressed.

If today we look backward for a while, it is only that we may see more clearly as we look forward. We would know something of the past only that we might walk with more assurance into the future. We must again state and restate our Quaker testimonies and relate them to the new conditions of our world. Responsibilities have been laid at our door—responsibilities of which our predecessors never dreamed.

The next fifty years lie ahead. Let us face them not only with awareness of the problems they hold, but with calm confidence that the hand that in part shaped our past is with us yet. He still creates and we must rise and work with him.

It is time to help India

Food and the Future of Asia

by E. Stanley Jones

This is the first of a series of four articles to appear in The American Friend describing actual conditions in areas of need overseas, toward which are focused the great humanitarian efforts of the churches working together in unending effort to minister to the suffering and distress of all peoples regardless of race, color or creed. This article is by E. Stanley Jones, well known missionary statesman.

DURING the recent elections in India when 100 million people went to the polls to vote — the largest single unit ever voting in human history — a great many people in Travancore-Cochin State voted for the Communists. Travancore-Cochin is the most literate and the most Christian portion of India. Why did they do it?

Among the answers given were these:

(1) The Christians read the prophets and the Gospels and a social conscience is created, but the Church doesn't canalize that conscience into a program for total change. A vacuum is created.

Into that vacuum step the Communists with their very definite program. Many Christians felt that they could take the program of Communism without its ideology and its suppression of freedom. In this they were mistaken.

(2) The scarcity of food.

(3) Unemployment.

Add up these three things: no program, scarcity of food and unemployment and you have the situation ripe for Communism — unless! And that "unless" is important.

The case is far from hopeless. It is not at all certain that India will go Communist. There is no known case in history of a people deliberately going to the polls and voting for a Communist regime. They will vote for socialism, because they can recall it by ballot if they don't like it. But you cannot recall Communism when it is once in power. So the people will not go to the ballot box and vote away their liberties.

Only when Communists have an army and can impose their regime by force do they succeed — Russia and the satellite countries in Europe and China are examples. In India, the Communists do not have an army. So they are compelled to turn to the ballot box. The Indian people will not vote away their liberties — provided hunger does not prod them into it.

I asked a group of intelligent peasants for whom they were going to vote in the coming elections. The most intelligent among them simply rubbed his stomach. It was an eloquent answer. They would vote for those who promised them food.

The Government of India is trying heroically to increase food production—new land is being brought under cultivation by the use of tractors, better methods are being used to increase acreage yield, huge hydro-electric schemes are under way to give irrigation and light and power. Private agencies like Christian missions are training agricultural experts to help lift production.

Until these schemes and movements for making India self-sustaining are effective, we must help India with our surplus food. These vacuum years—say the next five — are the vital years. We must step into them and tide the

people over until they are self-supporting. And we can do it. We have the surplus—they have the need.

Among the agencies helping to meet the need is Church World Service. It tells the Indian people that American Christians are not merely interested in their souls—they are interested in their bodies as well. And they are saying it in a way that counts, with actual food. During the first eight months of this year, Church World Service has sent to India 1,850,512 lbs. of food valued at $167,479, in addition to other supplies. The gratitude of the people is unbounded.

I sat with the Christian Governor of Bengal. He appealed through me to the church people of America for help. He himself has cut down his own salary to about $100 a month and is giving the rest to the needy people around him. The comment of one newspaper was: "Only a real Christian would do that."

The situation has become more acute by the fact of the failure of the monsoon in the Madras State. That State has been on the edge of scarcity and famine for several years and now through this calamity has been declared a famine area as an entirety. And the Madras State had been the area where Communism has been strongest.

The situation in India as a whole, and in Madras State in particular, offers the Christian people their supreme opportunity. We should send food to the very limit of our ability, not merely to hold off Communism, but as an expression of our Christian faith, for "inasmuch as ye have done it unto the least of these ye have done it unto me."

To give to them is to give to Christ, who is hungry in the hunger of these millions.

Let every individual and family in our churches vote with their gifts for a free and democratic India. For whichever way India goes, the whole of non-Communist Asia goes. India is the new leader of the new Asia — Burma, Ceylon, Malaya, Siam, and Indonesia are looking to her for guidance.

Which way will India go? The next five years will probably decide. And our actions today throw their weight onto the scales of that decision.

The second article of this series, concerning the situation in the Near East, will be written by Mildred McAfee Horton, former President of Wellesley College, who attended the 1951 Beirut Conference on the Near East. It will appear in the December 11 edition of this journal.

London Reflections

Life at Friends House–After the Conference

By George H. Gorman

As I again take up the "Reflections from London" series it seems right to make some comments on the way in which British Friends are getting back to normal and are also seeing ways in which the feelings of the Conference can be interpreted into action. Friends House makes a good starting point and one naturally thinks of the Conference Office.

A first glance round the general room is reassuring for Herbert Pollard is still to be seen behind his typewriter. Representatives will remember his fine service at Oxford, especially in connection with daily issues of reports of the sessions. Penetration into the inner office reveals the fact that Harry Silcock is still there too, no longer as Clerk of the Conference Committee, which has been laid down, but as Secretary of the World Committee for Consultation. One of the modern wonders of the world is that both these Friends have been persuaded to take a holiday!

Everytime I go to Room 44 I realize sadly that Archer Tongue and Mary Protheroe, who carried such a large part of the burden of the administrative work, are no longer at Friends House. In a recent letter Archer tells me that he has settled down happily in his new work for the International Bureau against Alcoholism at Lausanne, Switzerland, and also as Secretary of the European Section. He has fortunately been able to find a flat. His wife and little girl will join him towards the end of November. Mary Protheroe has returned to her home in Cardiff where she is assisting her father in his business.

The Book Center has steadily cleared up the pile of work that accumulated during August and is recovering from setting up "branches" in Oxford and Lancaster. Harold Myers, the manager, is now getting ready to deal with the heavy sales period before Christmas when he anticipates a big demand for Christmas cards with excellent photographs of some of our oldest and most beautiful Meetinghouses. Packets containing ten cards can be sent to America for 75 cents post free.

POETRY CONTRIBUTORS

Katherine McClure Amyx, Grassy Creek, Kentucky.

Belle Chapman Morrill, 46 Vick Park B, Rochester 7, New York.

Mary E. Pidgeon, 3420 16th St., N.W., Washington, D. C.

Velma E. Miller, 736 Remington Ave., Thomasville, Georgia.

Noble and Pearl Trueblood celebrated their 50th wedding anniversary quietly, Sunday, October 5, at their home northeast of Salem, Indiana. They were married October 5, 1902, at the home of the parents of Pearl Trueblood, Mr. and Mrs. A. J. Parker, near Blue River church. They farmed until 1911, when Noble Trueblood became a Friends minister and held pastorates for the next twenty-five years in Indiana, Iowa, Oklahoma and Ohio. He retired from active church work in 1936 and they returned to their farm in Washington county. They have one daughter, Mrs. Charles E. Farmer, Washington, D. C., and one son, Clarke, at home.

Quaker Men in Action.....

News of Organization and Activities of Friends Men, Edited by Merritt Murphy, Secretary, Quaker Men.

An enthusiastic outpouring of men representing seven Yearly Meetings all the way from New England to California marked the first national gathering of Quaker Men since their organizing session during Five Years Meeting in 1950.

The dinner meeting was held at Earlham College on Monday evening, October 20, with nearly four hundred men in attendance. They overflowed from Earlham's main dining room into three additional rooms, and while all enjoyed a delicious dinner served quickly and efficiently by Earlham's expert dining crew, the divided crowd made it necessary to abandon a planned program of around-the-table fellowship and group singing.

The after dinner program was held in the new Meetinghouse on the Earlham campus, with the men filling the main meeting room to capacity.

President L. Glenn Switzer of California presided. Predicting a great future for the organization of Quaker Men, he cited the establishment and improvement of youth camps in nearly every Yearly Meeting as one accomplishment already achieved primarily by Quaker Men, but at the same time warned that many men are too complacent about their Christian service.

Secretary Merritt Murphy of Western introduced presidents of Yearly Meeting men's organizations and members of the Executive Council of Quaker Men who were in attendance, and urged the organization of Quaker Men Charter Units in each local Friends Meeting.

R. Ernest Lamb, director of the Central Office Building Fund Campaign, the national project of Quaker Men, expressed a sincere "Thank You" to Friends men at large for their efforts in raising $112,000 in cash and pledges, with prospect of an additional $20,000. He reported that the men in most Yearly Meetings have agreed to follow through and complete the project in their respective areas.

It was announced that Ernest Lamb officially will terminate his work in behalf of the Central Office Campaign on November 1 to take up other duties, though he will continue to lead in the completion of the campaign.

Thomas E. Jones, President of Earlham, termed Quaker Men a living, growing thing with great potential, and then in one of the highlights of the entire evening presented citations to men who have carried out a Christian Quaker approach to a life of service for Christ.

Honored were Dr. Archibald Albert Bond (in absentia), for 35 years a medical missionary in Africa; L. Glenn Switzer, president of Quaker Men; and D. Robert Yarnall, Philadelphia industrialist and Quaker leader. Murray Johnson, representing the Mission Board, accepted the citation in behalf of Dr. Bond.

Greetings to Quaker Men from Senator Richard Nixon were read by President Jones.

Robert Greenleaf, Director of the Personnel and Training for the American Telephone and Telegraph Co. of Short Hill, New Jersey, and active in New York Yearly Meeting, made a plea for the conservation of the Inner Light in human personalities. He termed it a job for laymen willing to take the great risk of a consecrated mission, and declared it was a task for those who seek to go the second mile.

The problems of Christian Quaker business men were discussed by D. Robert Yarnall in the major address of the evening. President of Yarnall-Waring, Inc., of Philadelphia, he was introduced by Paul Furnas of Earlham.

Asking, "How far can we go in building outward plantations?" the speaker pointed out that some men take the course of John Woolman and reduce their business responsibilities and activities in order to devote more time to the church, while a larger number follow the course prescribed by William Penn when he said, "True Godliness will not drive men out of the world, but will enable men to live better in the world."

The acid test, he said, is: "Are Friends responsive to Divine promptings?" and asserted, "Quaker business men will only lift the climate of American business life if their own lives are lifted up."

D. Elton Trueblood of Earlham welcomed the men upon their arrival and briefly told of the cooperative construction of the new Meetinghouse at Earlham in which 500 different individuals had a hand. Dr. Elwood J. Meredith, Richmond, Indiana, physician, returned thanks prior to the dinner. Yearly Meetings represented were California, Iowa, Western, Indiana, Wilmington, New York, and New England. A telegram was read from the Long Beach, California, unit of Quaker Men, and a message from Vice President Ezra Pate of North Carolina, who was unable to be present.

Yearly Meeting presidents of men's groups introduced included Ray McCracken of Indiana, Virgil Chandler of Western, Bernard White of Iowa, and August Garone of New York. Executive Council members introduced were Clayton Terrell of Wilmington, and Jesse Parshall of Indiana.

Plans for the first international conference of Quaker Men to be held in California in the spring of 1954, at the same time members of the United Society of Friends Women meet in that state, were emphasized, and men were urged to begin making plans at once to be in attendance.

* * * *

Because of this lengthy report of the Quaker Men dinner meeting, which brought a real thrill, inspiration, and encouragement to all, the usual features on the Quaker Men page including program and project suggestions and charter unit reports are being held over until next month.

Correspondence

Peace Through the U. N.?

To the Editor:

In the October 9 *American Friend* A. M. Rosenthal, reviewing the United Nations, says, "What's in it for us?"

The real purpose of the United Nations was to keep the nations out of war . . . World peace is the greatest question before the world except the question of salvation. . . .

In San Francisco, when our delegates proposed the veto power for our protection, it was a death-blow to the U.N. as a peace organization to keep the nations out of war . . . Stalin has used the veto fifty times. Our President can call a conference to consider changing the U.N., and no nation can veto that call; but in the conference any move to change the U.N. would have to come before the Security Council, and any of the five permanent members of the Council could veto the move, and we would be back just where we started. . . .

Theodore Roosevelt said, "The one permanent move for obtaining peace which has yet been suggested with any reasonable chance of obtaining its object, is by an agreement among the great powers in which each should pledge itself to abide by the decisions of a common tribunal." That is one thing that has not been done in the U. N. . . .

Frank Santee
Gibson, Iowa

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

An Autobiography of Prayer, by Albert E. Day; Harpers; 217 pages; $2.50.

The poise, intellect and quality of spirit of Albert Day as known personally by the reviewer indicate that this book is no mere intellectual exercise about prayer; it is a record of lived experience.

We are grateful to anyone who so ably can lead us a bit further in our understanding of prayer and commitment to it. Prayer is sometimes called the breath of the Church. Our respiration is often quite shallow.

Simplicity of statement and warmth of religious spirit are the marks of the author's style. Indeed, some more blasé moderns may miss some of the author's meaning because of the conservative vocabulary and phrasing.

But all of these are secondary to the fact that the author does help us toward a better understanding of the "reality, worth and power of prayer."

Merton Scott

Criticism and Faith, by John Knox; Abingdon-Cokesbury; 128 pages; $1.75.

This book could be titled "The Faith of a Scholar." It is a rich experience to read this testimony of one who has made so many valuable contributions in both the faith of the church and in historical studies.

Both those who accept the results of critical studies and those who reject them will profit from the author's perspective. The faith of the former will be deepened and the latter's understanding of the motives of the scholar will be broadened. The deeply spiritual commitment of the author is apparent as he discusses the effect of critical studies on faith.

"Indeed nothing given by faith or important to faith is endangered even slightly by any answer we may give to any controversial historical question or by any uncertainty we may feel with respect to it."

Preachers will find helpful the chapter on "Historical Criticism and Preaching." The examples cited from the New Testament will undoubtedly open some new avenues to spiritual truth, that is, to Christ.

One could, perhaps, wish that all historical scholars were as able in their grasp of spiritual truth as is John Knox.

Merton Scott

In June and early July, eleven advance showings of the American Friends Service Committee motion picture, *A Time for Greatness,* based on the widely read AFSC pamphlet *Steps to Peace,* were given in New York City for the United Nations personnel, the United Nations Film Board, and a gathering of Friends; in Philadelphia and Washington, D. C., for Friends or special groups; and on the West Coast.

A Time for Greatness evidently arouses its audiences to hearty agreement or hearty disagreement. The Committee is concerned for the film to be used by groups and organizations that will present it within the framework of AFSC religious motivation. Short (it lasts 27 minutes), it is especially well suited to church, college, and high school groups, P.T.A.'s, women's clubs, the N.A.A.C.P., community meetings, labor unions, men's service organizations, and Friends groups of all kinds. By such as these it may be rented or purchased.

MILITARY TRAINING

Those delicate arbors of the soul,
Infused with light that makes them whole,
Tremble in terror by this gate
Wide to Niagaras of hate.
Shall serpent's witchcraft paralyze
While wild the horseman rides the skies
Till tortuous cunning rules the mind
And binds the will of humankind?
Abide, Still Voice, whose strength is proved
Since ever man has bravely loved;
With surety Soul alone can last,
Pervade this newer tempest's blast.

Mary E. Pidgeon

"LET US BREAK BREAD TOGETHER"

We broke the bread of fellowship together,
While still Another walked beside the sea;
We shared with words that are not always uttered
The timid thoughts that touch reality.
Though miles and hours soon will separate us
Each to the mission of her special care,
We know that swifter than the speediest rocket,
Are wings of Christian comradeship and prayer.

Belle Chapman Morrill

DOGWOOD IN PERSPECTIVE

Which has more beauty—or can one say—
Dogwood in November, or the same in May?
The red of November is a promise to hold
Pure white joy for May to unfold.
Which has more beauty—one of these—
Or the wonder-essence no eye sees?
This wonder-essence, though itself unseen,
Abides within, and spreads out green.
Find beauty first in the red, or white,
Or find it in the green of second sight;
In these beauty grows—from one to three,
For each, with its own, is part of the tree.

Velma E. Miller

GUIDE

One star
To guide my way
Shone from the brim of heaven;
One sweet star in the pink of evening
Glowing.

Kathryn McClure Amyx

OCTOBER

The wind
Twists the leaves
From lax brown sockets, whirls them
In saffron circles; till the crisp air
Is colored.

Kathryn McClure Amyx

DEATH

The Hour
Has come and gone . . .
The shaft sank down, and Lo,
Up sprang floods of light! There is
No night.

Kathryn McClure Amyx

The Upward Call, by Henry David Gray; Abingdon-Cokesbury; 95 pages; $1.25.

The Upward Call is a book of devotions for young people that brings light from the New Testament on the temptations, problems and ideals of young people. The frequency with which Dr. Gray puts his fingers on issues that are live ones for young people springs from his wide background as a youth leader; both as a pastor and a denominational youth executive.

Dr. Gray spends twelve weeks studying Philippians. His plan is to select outstanding passages and dwell on them for a week, bringing out the implications of a different phrase of that passage each day. To help enlighten the phrase which he has chosen for the day Dr. Gray suggests related readings in other parts of the New Testament. The practice of daily devotions is of the utmost importance in the growth of the Christian, and here is an inviting book to help make the practice rewarding to young people.

Richard Faux

* * * *

The Rural Church Department at Drew Seminary, Madison, N. J., has prepared a "Year's Program for a Rural Church" which contains 180 different suggested projects or activities. This large sheet is ruled to show the program of the church by weeks and by months as adopted by a church. These programs are distributed at the cost of mailing, 15c. The main purpose of such a program is that the pastor and his people may work together in deciding what the church is going to do and when and who will be responsible for each activity.

Drew Seminary

* * * *

In an attempt to inform draft registrants considering the 1-A-O (noncombatant) position of the details of military service and the problems arising in the course thereof, Lyle Tatum, of the Central Committee for Conscientious Objectors, and George Loft, of the American Friends Service Committee, have completed a comprehensive report on "CO's in the Armed Forces." The study contains the following major sections: Mission of the Army Medical Corps, Basic Training of Non-Combatants, MOS Assignments after Basic Training, Obtaining Non-Combatant Status, and Case Histories of Non-Combatants. Individual CO's, draft counsellors and others concerned about the CO position may obtain copies of this report by writing to George Loft, Coordinator of CO Services, A.F.S.C., 20 South 12th St., Philadelphia 7, Pa. Single copies are free. Quantities are available for 10 cents each.

THE ANNIVERSARY CELEBRATED AT GUILFORD COLLEGE

Guilford College celebrated the golden anniversary of the founding of the Five Years Meeting on October 22, the exact date in 1902 of the opening session of the Five Years Meeting. To give the day added attraction to Guilford alumni and former students, the annual observance of Founders Day was moved to this date.

A special program at morning assembly emphasized the relationship between North Carolina Yearly Meeting and the Five Years Meeting. Algie I. Newlin, who has served as Presiding Clerk of both bodies, conducted the devotional period. Clyde A. Milner, Guilford's President, who has been active in the work of both organizations for many years, and whose father was present at the founding of the Five Years Meeting, addressed the student body and the guests of the College.

In the afternoon, four discussion groups were arranged to consider various aspects of the program of the Five Years Meeting as related to the work of North Carolina Yearly Meeting. *Church Extension and Outreach* was chaired by Isaac Harris; *Christian Education* by Ruth Day; *Home and Foreign Missions* by Seth Hinshaw; and *Friends and Higher Education* by Clyde Milner.

Culminating feature of the day's observance was the third Ward Lecture, given in the evening by Clarence Pickett, for many years Executive Secretary of the American Friends Service Committee. Copies of his talk, "Friends and International Affairs," are available without charge upon request. Publication of this Ward Lecture, as well as the two previous lectures, "An Adequate Leadership for Friends Meetings" by Alexander Purdy, and "The Function of a Quaker College" by Howard Brinton, is made possible through the bequest of Jeremiah M. and Eudema Bales Ward. Robert F. Frazier, who in addition to being chairman of the Board of Trustees of Guilford College and Mayor of Greensboro, N. C., is also Chairman of the Southeastern Regional Office of the AFSC, presided at the evening session.

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VISITATION FUND

American representatives who attended the Friends World Conference at Oxford, in appreciation of the generous hospitality received from English Friends this past summer, plan to collect a visitation fund, to be placed at the disposal of the Meeting for Sufferings to assist Friends from England, Ireland and the continent to travel among us in America. The sum of ten dollars from each representative was suggested, but the amount is to be left flexible. Others desiring to contribute may add their gifts by sending them to the Friends World Committee for Consultation (American Section), 20 South 12th Street, Philadelphia 7, Pa.

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FALL MISSIONARY CONFERENCE HELD

More than five hundred Friends women registered October 7 at the Indiana Yearly Meetinghouse when the annual Fall conference of the United Society of Friends Women was held. Bartram Shields, pastor of the Back Creek Meeting, led the devotional period, after congregational singing of the theme song, "Walk by Faith." A special prayer period for the various mission stations was held.

Speakers included Merle Davis, Executive Secretary of the Mission Board; Zephaniah Cunningham, pastor of Highgate Meeting in Jamaica; Ellen Robinson, national president of the Women's Society; and Dr. Charles H. Devol, former missionary to China.

Workshops were held in the forenoon with the following leaders: Daisy Ransome, Literature; Cornelia Bond, Christian Service; Naomi Pyle, Program Planning; Margie McAdams, Children's Work; Helen Brown, Youth Work; Clara Hinshaw, Stewardship; Elizabeth Cates, Treasurers; Hattie Leaser, Presidents; Murray Johnson, Pastors. A moving picture film, "The Trail of the Witch Doctor," shown by Billy Lewis, was provided for attenders who did not attend one of the above groups.

A playlet, "It's a Woman's Privilege" was well presented by members of the Amboy Society. A recording of the Kaimosi Friends Girls' Chorus was played, and Marguerite Mock sang a solo, "My Only Hope Must Be in Jesus." The offering, totaling $410.84, was turned over to the Mission Board to be used for work in Jamaica.

A sack lunch, with coffee served by the Richmond women, was eaten in the dining room during the noon hour.

On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order, by the Five Years Meeting of Friends. Edited by Merton Scott.

Civil Rights

The increasingly influential Negro vote pushed civil rights legislation into the vanguard of campaign issues. Both Stevenson and Eisenhower noted fair employment practices legislation suggested in the last session of Congress by Senators Hubert Humphrey (D. Minn.) and Irving Ives (R. N.Y.). Governor Stevenson gave the measure an informal endorsement; General Eisenhower indicated the bill has merit.

New Approach

The Humphrey-Ives bill is a new approach to employment discriminations, placing emphasis on the ability of men of good will to solve this thorny problem. The bill outlines a seven-member commission, appointed by the President, subject to Senate confirmation — to administer the "Federal Equality of Opportunity Act." FEOA would hear complaints through its commissioners and hearing officers. In its legal administration concessions are made to the South—local people would be hearing officers and commissioners.

State FEOA

Development of state laws prohibiting job discrimination is encouraged. Federal government could permit approved state agencies to hear discrimination cases; FEOA retaining authority to act if states do not. Complaints could be brought in by the government only in local courts; the defendant might file locally or in the District of Columbia. Again, this part of the bill is weighted in favor of the South.

Penalties

If the Courts uphold the Commission, a violator (under FEOA bill) could be given a $100 to $500 fine, but not jail sentence as in FEPC legislation. Jail sentence would be possible only if an employer or labor union, convicted of discrimination, failed to obey the court decree.

History

The Humphrey-Ives bill is based upon experiences of eleven States and numerous cities. Of these, nine are rated as having effective anti-discrimination laws: Colorado, Connecticut, Massachusetts, New Jersey, New Mexico, New York, Oregon, Rhode Island and Washington. Indiana and Wisconsin have weaker statutes. Studies are being made in Kansas, Nebraska and Utah. States with such laws report from experience, it works when men of good will set out to make it work. This attitude seemed to penetrate the Senate Labor Subcommittee which approved the bill last July, with only Senators Taft and Nixon dissenting.

This new approach to civil rights legislation represents for many people both hopes and disappointments. Some consider it a retreat; others feel this is the way "to make haste slowly." Humphrey-Ives bill does not represent a full civil rights program, though it is of interest to note that its sponsors are staunch supporters of such a program. This is, in their judgment, a politically honest bill, and may have some chances of becoming law.

Legislative strategists of the liberal forces realize however, that more than pledges are needed. One suggestion they make is — to change the rules of the Senate on the opening day of the session. Their underlying theory is: each Senate is a new body, not bound by the preceding rules and procedures. This point of view upheld, the Senate's cloture rules could be amended so that a majority could stop filibusters. The view that each Senate is a new body is without precedent. At this point, the Senate's liberal forces still seek a precise method to meet the filibuster threat. There is however, a determination to raise the questions of civil rights and the curb on filibusters, early in the legislative session. It has been customary to bring such bills up after clearance of all other important business. Hence, a token fight with no real hope of success. When the Senate convenes January, 1953, an effort will be made to enact civil rights legislation. — Social Action News-Letter, October, 1952.

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PROGRESS

Fort Worth, Texas. Trustees of Brite College of the Bible have voted unanimously to admit Negro students to the graduate work of the seminary, Brite College office announced Saturday. The Trustees agreed to accept Negroes under the same standards and requirements as for other students.

The Trustees' motion read: "To admit Negro students, who have completed their A.B. work at a standard college and who meet all the scholastic and character requirements, to the Brite College of the Bible to work for a graduate degree or degrees in the preparation for full-time church service."

Brite College of the Bible is a graduate seminary of the Disciples of Christ (Christian) Church. Students are admitted to Brite College after they have completed a bachelor's degree at a recognized college or university.

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MEN OF DISTINCTION

Still another portrait which those who sponsor the big four-color whisky ads doubtless would like to suppress rather than buy: The California bartender arrested and charged with knocking down and kicking to death a liquor buyer following an alcoholic beverage industry golf tournament at what is described as a fashionable country club. A policeman who says he witnessed the fight reports both men had been drinking.

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Early in September the dead bodies of an Indianapolis high school teacher and his wife were discovered in their home. A case of murder and suicide was obvious. The turbulence of their family life is said to have long been known in the rural neighborhood where they resided. The sheriff, as reported in the newspapers, commented, "One thing is sure. The cause of their tragedy was in the icebox." The reporter added, "The icebox was full of a new malt alcoholic beverage."—So much for "the drink of moderation!"

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REGARDING FEDERAL TAXES

Certain trends are indicated in the increases and decreases reported among excise taxes. The largest increase was in the $1.6 billion tax paid for tobacco, $184 million, $180 million of which was the increase in taxes on cigarettes. Increased taxes on gasoline amounted to $144 million; on telephone, telegraph, leased wires and local telephone service, the taxes paid were $60 million greater than in 1951. The taxes on transportation of persons including seats and berths were increased by $37 million, while the taxes levied on wagering which appear for the first time were over $5 million.

The principal decreases were in the $578 million taxes collected on passenger automobiles and motorcycles where the loss was $75 million; on electrical energy a decrease of $40 million, $38 million decrease on mechanical refrigerators, quick freeze units, air conditioners, etc. Taxes on admission to theatres and concerts took a drop of $15 million, while machines for use in stores and other business activities were $12 million less.

The Sunday School Lesson

Prepared by Russell E. Rees

December 14 — Jesus Dispels Fear

Matthew 14

The printed lesson has to do with one occasion when Jesus found a group of followers almost overcome with fear, and spoke to them, quieting their fears and bringing them confidence again. But there are many other instances when he spoke words similar to the ones used here. "Be not afraid" was a common expression, and if there is reality in what He said we should try to understand it.

Fear arises from the unknown and the threatening aspects of life. A small girl was afraid of the dark, and when she went to bed at night she would often cry. But her mother, an understanding woman, would then take a light and go around the room saying, "See, there is nothing here to fear." And the little girl was reassured by the light shining in the dark corners and would go off to sleep. In a similar way many people in Jesus' day were afraid of the mysterious world which they did not understand. The darkness was terrifying because they did not understand it. To them Jesus came saying, "There is nothing here; do not be afraid."

Now it is important for us to see why Jesus could say this. If it is only deception it will soon be shown up; but if it is truth then all men need to know his great secret. And his secret was that the mystery was not dangerous because God was the Master of the darkness as well as the light.

The psychologists have helped us greatly to understand fear and its effect upon people. We know that fear is disintegrating to life. A man who is afraid he will fail in a dangerous undertaking probably will fail. The very fact of fear unnerves him, cuts down his efficiency, even saps his judgment and of course his courage. Even physical well-being is threatened by long continued fear. So it is common practice among physicians and psychologists to calm the fears of the patient and then try to correct the disease.

One of the great verses of the Bible says, "Perfect love casteth out fear." Now while Jesus summed up the law in the twin commandments, love God and love thy neighbor, John reminds us that "we love because he first loved us." The ability to live fearlessly in a world such as ours comes from the confidence that we are not alone. "The very hairs of your head are all numbered."

"When a man gets his mind on God, he gets it off of himself." Fears often arise from excessive thinking about oneself. "To scrub a floor has alleviated many a broken heart." And what Jesus always did with people who were panic stricken was to point them to the love of God, the care of God for all men. He drew away their excessive self-concern and gave them in place of it a God-concern, a faith in the power and love of the Heavenly Father. Often the results were spectacular, as in the case of the frightened seamen in the story of this lesson. They ceased to dwell upon their own devices and put their faith in God's care, and immediately the whole situation was changed. For nineteen centuries Jesus has been doing that for men, saying, "Be not afraid, God is your comfort and your strength. Have faith in him and be not afraid."

Questions:

1. What is the cause of man's great fear today? Is it because man is trying to live by his own wisdom, forgetting God?

2. What is the value of serenity (freedom from fear) in your own life? What is the positive value of faith in a God who is like Jesus?

December 21—Emmanuel, God With Us

Matthew 1: 18-25

Matthew from the very beginning of his Gospel, shows his interest in telling the story of Jesus from the Jewish point of view. The genealogy of Jesus is traced back to Abraham, while Luke, more interested in appealing to the Gentile world, traces the record to Adam and the beginnings of the human race. It is evident that David is the key name, and that Matthew was establishing the Davidic descent of Jesus.

It is further pointed out that four women appear in the line of descent, and that each of them was under a shadow. Tamar, Rahab, Ruth and Bathsheba are the women mentioned. No attempt is made here to give Jesus a sinless ancestry. In fact you cannot explain him by anything which went before him. He was an original. You simply cannot add up three times fourteen generations and come up with any formula which guarantees a person such as he was. Abraham must have had several thousand descendants by the time of Jesus, and yet of the thousands there is only one Jesus. It obviously was not Abraham or David, or any other ancestor who made the difference.

The whole New Testament is an attempt to say what is unique about Jesus. The great deeds he performed are pointed out; the matchless things he said are repeated reverently; the various opinions expressed in regard to him are told. Moreover men have continued through the centuries to try to say the word which describes him. But the best things which have been said are almost as inadequate as the commonplace things.

Emmanuel, God with us! Man had been seeking for God for centuries. They had sought him by law and sacrifice and ritual. But he was always just a little beyond their best attempts. He was, they thought, the Great Reality, which dwelt between the cherubim of the ark. What they meant to say was that they did not know what to say. He was beyond description, more than words could express.

Then Jesus came to Palestine, lived his short thirty years, went about doing good, teaching by parable, ministering to the sick and the sinful, and a few discerning persons began to say, "This is the best revelation of the Eternal One which man has ever seen." God cannot be expressed by a great void, an awful emptiness. He can only be fully expressed through personality.

No wonder those who knew him best and loved him most were concerned to tell the world what they had seen in him. He could not and must not be kept in Palestine, geographically, nor among Jews, racially. They were to go into all the world and tell everybody what they had found. Here was Good News for which all men were waiting. God has come to be with men. Death, the enemy of man, was only an incident in his experience. It could no more destroy him than planting a seed could destroy the seed. It liberated the life which was in him to fuller fruitage, to greater triumphs.

This is the Good News which at Christmas time, in feeble and stumbling words we try to say again to the world. Emmanuel, God with us!

Questions:

1. What does the birth of Jesus suggest in regard to human personality? Does it raise your respect for all men?

2. Look up the word Incarnation in a Bible dictionary. In what ways did George Fox give new meaning to that word?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Dr. Julian C. McPheeters, president of Asbury Theological Seminary was the main speaker in the sessions of Kansas Yearly Meeting. After Yearly Meeting came to a close, Dr. Glenn Clark conducted a School of Prayer for three days.

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Elton Trueblood, Professor of Philosophy at Earlham College and chairman of the Editorial Council of *The American Friend* was the Reformation Day speaker for the Council of Churches at Wichita, Kansas, October 26. He also spoke at University Friends Meeting for Worship.

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Friends who want to plan Christmas projects of friendship for children should get in touch with Mary Esther McWhirter, American Friends Service Committee, 20 South 12th Street, Philadelphia. Her "Newsletter" should be in the hands of Children's workers in the Meeting.

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The Friend (Philadelphia) is observing its one hundred and twenty-fifth anniversary this fall. It is the oldest American Quaker journal of its kind now being published. In observance of this anniversary it is presenting a series of articles on the future of journalism among Friends.

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There was a large response to the plans and invitations of George School to Friends and patrons to share in the convocation October 24-26. The theme of the convocation was on the role of education in a drifting world. Participants included Pearl S. Buck, Henry Noble McCracken, Henry J. Cadbury, Albert Linton, Herberto Sein, William Hubben, Lewis Hoskins and others.

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On October 17th Lloyd Cressman was inaugurated as the sixth president of Friends University, Wichita, Kansas. The preceding president, S. Arthur Watson resigned earlier to become professor of biology in William Penn College. Lloyd Cressman brings not only academic preparation to his administrative work, but also years of service as a minister and pastor among Friends in Kansas and Indiana.

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John Williams, pastor of the Friends Church in Adrian, Mich., was the guest speaker at the Spiritual Emphasis Week services held at William Penn College from September 21 to 27. He and his family were missionaries in China but were forced to return to the United States just prior to the communist domination of China. He also was the speaker for the Pastors' Retreat on September 23 to 25 for Iowa Yearly Meeting pastors, held at the College Avenue Friends Church in Oskaloosa, Iowa.

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Corder Catchpool, life long member of London Yearly Meeting and pioneer in the field of peacemaking, lost his life on a mountain side in Switzerland September 19. He and Gwen Catchpool had scaled the 15,000 feet to the summit and started down. Changing weather forced him to remain in a mountain crevasse overnight where rescue workers and his wife, who had gone for help, found him the next morning. He had exhibited the spirit of the pioneer in his ministry of reconciliation, particularly in Europe.

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The Children's Department of the Board on Christian Education, the Mission Board and the United Society of Friends Women held a joint conference at Quaker Hill October 27 to consider materials and methods for missionary education of children. They also sought ways of coordinating Yearly Meeting activities in this field. Attending were Annice Carter, Ruthanna Simms, Rita Stogsdill and Ellen Robinson besides the regular staff members of the cooperating departments in the Five Years Meeting offices.

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Nebraska Central College did not open this fall, but the college will continue to serve in the area through off-campus classes pending further decision of the Board of Managers on the future of the college. Ora W. Carrell has rendered an able and devoted service to Nebraska Central College for many years, and under his administration many young people have been prepared and have taken positions of leadership among Friends. Announcements will be forthcoming later regarding plans for the college.

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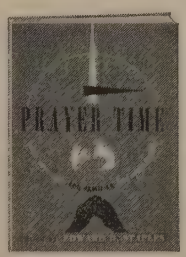
In preparation for its third year of Mitten Trees, the Committee on Educational Materials for Children has prepared a special Mitten Tree Packet. Included are various materials to help the teacher interpret the project through picture, story, poetry, and song as well as simple directions for making cloth, knitted, and crocheted mittens. Information is also given for men who wish to be "knitters-by-proxy." The packet itself is free; the booklet, *Mitten Yarns,* will be included for 10 cents. Address the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa.

Helen Newlin Kindel who returned from Kenya Colony, East Africa, last April passed away Saturday morning, November the 8th, at Xenia, Ohio. A memorial service was held for her at Wilmington Friends Meeting, Wednesday afternoon, November the 12th. She is survived by her mother DeElla Newlin, her husband Ersal Kindel and three children Merlin, Marilyn and Arlene.

The family has requested that no flowers be sent but that those who might desire may contribute to a memorial fund for Africa called "Helen Kindel Memorial Fund." Such amounts may be sent to the American Friends Board of Missions.

For Homes with Children



Single copy, 35 cents. Three copies, $1.00.

PRAYER TIME

A Book of Devotions for Families with Young Children
Edited by Edward D. Staples

More than two hundred suggested devotions for use by families with young children, contributed by leaders in children's work, teachers, and parents—all of various denominations — who are experienced in writing for young children. 256 pages.

Order from The Upper Room 1908 Grand Avenue Nashville, Tennessee

Friendly Fellowship

CENTER MEETING—Attendance records were shattered at Center Friends, located near West Milton, Ohio, on October 5 when their Rally Day effort really worked. The Sunday School attendance of 230 surpassed even the most daring expectations. Those attending Sunday School that day were divided into equal sides, the names George Fox and William Penn being given to these sides, and then instructed to invite folks of the community to Rally Day services and to join their particular side. The winning group received the picture, "The Presence in the Midst," and the losing side was charged with the responsibility of framing this picture and hanging it in the church according to the instructions and directions of the winners.

Real enthusiasm resulted as we broke the old record by 46.

Paul Shugart

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PORTLAND QUARTER — The Portland Quarterly Meeting of Friends met in regular session at the Portland Meetinghouse. Our new Presiding Clerk, Vernon Riley, opened the meeting with Scripture reading and prayer. The business of the Meeting was all transacted with a sense of love and cooperation, all having a mind to do the will of the Lord.

The Representatives to Indiana Yearly Meeting brought back to us enthusiastic reports of the different phases of the work that had been done, is now being done, and work planned for the coming year.

As the afternoon session opened, it was with a sense of the nearness of God and many testified as to His abiding presence. Vernon Riley of Monroe brought a stirring and soul searching message, with a challenge to us all.

Both the morning and afternoon sessions were well attended, and truly we felt at the close of the day the Unseen Presence in our Midst.

Rosa Mason

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OSKALOOSA, IOWA—The fall work of Oskaloosa Monthly Meeting began September 7 with renewed emphasis, stressing the Christian Nurture program of the Five Years Meeting Advance plan for this year. Following our Monthly Meeting carry-in dinner, the standing committees met for reorganization and to formulate goals for the coming year. A packet had been prepared for each committee containing suggestions for their work, a secretary's book and blanks for keeping definite information for their annual reports to be given next year.

Our delegates to the Oxford Conference, Orval and Lois Cox, and Wendell Farr, have given interesting reports with pictures of that meeting and country. Mary Cadwallader who is spending some time visiting Friends' centers before returning home, will give her report later.

Lela Gordon, our pastor, was released for two weeks of service in Western Yearly Meeting in August, and in her absence Paul Barnett and Anna Spann brought helpful messages at our Sunday morning meeting.

Helen Ridgway and Mabel Hawthorne recently presented the needs of our mission fields and the great opportunity for making Christ known to those "who sit in darkness" that they might have the light of Light. The Meeting gave them a hearty response.

Our young people were well represented at our Quaker Heights summer camp. Their theme was "Come Follow Me Into New Trails of Life." Keith Sarver, now of Indiana Yearly Meeting, was their guest speaker, and under the leadership of the Holy Spirit great inspiration came to the camp group. Many experienced a deeper work of grace, or for the first time knew the redeeming love of Christ, at these camp meetings.

Of special interest to our Meeting is the newly organized High School Youth for Christ group which meets on Sunday evenings. The young people's orchestra also is a real blessing to our Sunday School.

Our Meeting is glad to welcome several new Friends in our midst, among whom are Arthur and Florence Watson, Eugene and Nina Riebe, Wade and Luella Dillavon and daughter Joyce.

The annual reception for William Penn College faculty and students was given September 17 with appropriate words of welcome and a musical program. Refreshments were served by the ladies of the church. Friends appreciate the fine contribution the college so freely makes to the work of the church during the school year. Thus united we advance with Christ for His work in the Kingdom, here in our Meeting.

Florence N. Hanson

Helps for Ministry

The Bureau of Church Building and Architecture of the National Council of Churches has just published *The Parsonage,* a serviceable book dealing with the essential considerations for a minister's home. Although not a plan book, it contains several fine plans and many photos. Copies of this 36 page book may be obtained for $1.00 per copy from the National Council at 297 Fourth Avenue, New York 10, N.Y. Address the Central Department of Publication. A guide for those erecting church buildings has been reprinted and is available at fifty cents from the same address. Entitled *Building for Worship,* the book deals with rooms and equipment for worship, and is plentifully illustrated.

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A certain minister went to the radio station to make a transcription. His little daughter at home answered the telephone. Someone wanted her daddy. Her answer was "Daddy's at the radio station making a transgression." A source book and guide for the broadcasting ventures of ministers designed to eliminate any "transgressions" in broadcasting religion has been published by a department of the National Council of Churches. Television terms, radio hand signals, programming and both radio and television know-how are explained in a 76-page booklet entitled "Broadcasting Religion." Compiled by Clayton T. Griswold and Charles H. Schmitz, it may be secured from the Broadcasting and Film Commission at 220 Fifth Avenue, New York, at $1.00 per copy.

A New Book by Roy L. Smith

YOUR PROBLEM IS YOU

Fifty-six selections of the famous *Little Lessons in Spiritual Efficiency* directly related to personal problems of the spiritual life. Dr. Smith writes with keen insight and with a full awareness of the values available for personal help through the resources of the Christian faith.

Order from **The Upper Room** 1908 Grand Avenue Nashville, Tennessee

Single copy, 35 cents. Three copies, $1.00.

BOOKS FOR CHILDREN

BIBLE STORIES FOR BOYS AND GIRLS—OLD TESTAMENT,
by Walter R. Bowie
$2.50

Two volumes of excellently told and illustrated Bible stories for children 8-12.

GOD PLANNED IT THAT WAY
by Carolyn Muller $1.00
A child's wonderings about God and his world, and the mother's replies in lovely rhythmic rhyme. For 5, 6, and 7-year-olds.

JESUS, THE LITTLE NEW BABY
by Mary Edna Lloyd $1.00
A simple and charming story of the birth of Jesus for 2, 3 and 4-year-olds. Lovely illustrations.

BIBLE STORIES
by Mary Alice Jones $2.95
A *new* book of Bible stories told with imagination and clarity and beautifully illustrated by Manning de V. Lee. Twenty of the Bible's greatest personalities are portrayed according to the original narrative. For 7-11-year-olds.

THE DEEP RIVER GIRL
by Harry J. Albus $1.00
The life story of Marian Anderson. For 9-12-year-olds.

IN YARDS AND GARDENS
by Margaret Waring Buck—cloth $3.00
paper $1.75
A real sourcebook of information and pictures about two hundred of the commonest birds, insects, trees, flowers, and vegetables that can be found in yards and gardens.

WILLIAM PENN: FOUNDER AND FRIEND
by Virginia Haviland $1.50
Another of the "Makers of America" series.

WORLD'S CHILDREN SERIES, AND TRUE NATURE SERIES
published by Encyclopedia Britannica Press.
A series of stiff-back books illustrated with beautiful photographs at 50c each. Some of the titles in the series are: Water Birds, Snapping Turtle, Gray Squirrel, Children of England's Canals, French Canadian Children, and Shiu Ming—Chinese Boy Scout.

BOOKS FOR YOUNG PEOPLE

HE HAD NO REVOLVER
and other stories
edited by F. L. Coutts $1.00
Thirty-two stories based on fact and gathered from all over the world. Each one shows how imaginative and loving action redeemed a situation of stress and turmoil. For ages 13-15.

THE WORLD IS MY HOME
by Ewald Mand—cloth $2.00
paper $1.25
A novel concerning the adjustment of a young Estonian DP to life in his new home in America.

CHAMA'S CHOICE
by Esma Rideout—cloth $2.00
paper $1.25
A boy's adventures from bush village to a mission school for 12-15-year-olds.

TEENS: HOW TO MEET YOUR PROBLEMS
by John and Dorothea Crawford, $3.00
Designed to give tested, practical help to teen-agers. Written in their language for them.

RUFUS JONES SPEAKS TO OUR TIME,
edited by Harry Emerson Fosdick,
$4.00

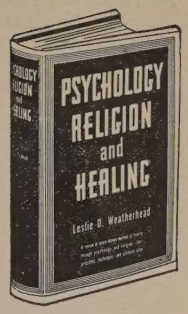
An excellent anthology which has captured the real spirit and essence of Rufus Jones' thinking and writing.

WINDOWS FOR THE CROWN PRINCE
by Elizabeth Gray Vining $4.00
A personal account of her experiences as tutor to the Crown Prince of Japan.

WALTER C. WOODWARD,
Friend on the Frontier
by Elizabeth Emerson $2.00
A very stimulating biography of the former editor of the American Friend and executive secretary of the Five Years Meeting.

A FAITH FOR TOUGH TIMES
by Harry Emerson Fosdick $1.75
How to meet disappointments, the unfaithfulness of friends, the inanities of neighbors, national indecision and international disaster with a triumphant faith.

PSYCHOLOGY, RELIGION, AND HEALING,
by Leslie D. Weatherhead,
$5.00



A survey of the methods of healing through psychology and healing.

TRADITION AND CHALLENGE
by Harold Chance $1.00
An examination of our historic peace testimony—its development from the beginning of Quakerism until the present.

YOUR OTHER VOCATION
by Elton Trueblood $1.50
A challenge to all men and women to fulfill their "other vocation" in addition to their trade or profession—that of "professing Christianity before men."

TOWARD A FOURTH CENTURY OF QUAKERISM
by Leonard Kenworthy—cloth .. $1.50
paper . $1.00
An examination of Quakerism past and present with a searching look into the future.

JOURNAL OF GEORGE FOX
A *new* edition edited by Norman Penney and John Nickalls with a 52-page chapter by Henry J. Cadbury on the years of Fox after his Journal closed.

THROUGH CHRIST OUR LORD
by Georgia Harkness $1.25
Unique daily devotions based on Jesus' most memorable words—arranged for five months study, applied to our needs today.

HOW TO BE A TRANSFORMED PERSON
by E. Stanley Jones $1.50
Daily devotional material helping the reader to a clear understanding of what it means to be a transformed person.

CHRISTMAS ANNUAL
edited by Randolph E. Haugan
paper $1.25
Another of the beautiful treasuries of Christmas art, poetry, stories, and legends.

HOME FOR CHRISTMAS
by Lloyd Douglas $1.00
How a family rediscovered the real spirit and essence of Christmas by celebrating it in the old family home.

ROADS TO CHRISTMAS
by Elizabeth C. Allstrom ..... $.50
Furnishes Christmas materials, plans and suggestions for family use during the weeks leading up to Christmas.

BIRTHS

MATCHETT—To William H. and Judith Wright Matchett, a son, David Hammond, on September 17, at Cambridge, Mass.

HAWORTH—To John and Frances Haworth, a son, Mark Alan, on October 15, at Borger, Texas.

TRUEBLOOD—To Martin and Margaret Trueblood, a son, David Craig, on October 18, at Honolulu, Hawaii.

HOUGHTON—To Daniel E. and Anne Coppock Houghton, a son, Harold Cary, on December 9, 1951, at Washington, D. C.

FARLOW—To Robert and Eunice Johnson Farlow, a daughter, Bonnie Sue, on October 5, at Indianapolis, Ind.

JAY—To Robert A. and Thelma Jay, a daughter, Connie Ruth, on October 16, at Wessington Springs, South Dakota.

JONES—To Donald and Mildred Carr Jones, twin sons, Kenneth and Keith, on October 21, at New Burlington, Ohio.

JONES—To James and Shirley Castle Jones, a daughter, Susan Kay, on September 28, at Wabash, Indiana.

BIEHL—To Eldon and Martha Jane Biehl, a son, Dennis Edwin, on October 17, at Wabash, Indiana.

MARRIAGES

HARVEY-BROWN — Mary Brown to Owen D. Harvey, on September 28, at Bloomingdale, Indiana, Friends Meeting.

CHAPMAN-REID — Virginia Reid to Claiborne Chapman, on October 5, at Bloomingdale, Indiana.

BENNETT-LEWIS—Joan Lewis, daughter of Frank and Evelyn Lewis, and member of Minneapolis Meeting, to Henry Bennett on October 12, at the Friends Meetinghouse in Minneapolis, Minnesota. Richard P. Newby officiating.

DALE-EPPLEY—Lela Eppley, daughter of Mr. and Mrs. LeRoy Eppley of Wabash County, to John David Dale, son of William and Edith King Dale, also of Wabash County, on September 21, at the Central Evangelical United Brethren Church in Wabash, Indiana. Rev. F. L. Wilmert officiating.

MILLER-DRAGSTREM—Patricia Dragstrem, daughter of Mr. and Mrs. Dorwin Dragstrem of Somerset, Indiana, to Harold Miller, son of Lloyd and Beulah Miller of Wabash Friends Meeting on August 29, at the Somerset Methodist Church. Rev. Garry Brown officiating.

COOK - HOCKETT — Ardith Hockett, daughter of Mr. and Mrs. Forest Hockett, of Esden, Kansas, to Erwin Cook, son of Fern Moore, of Las Animas, Colorado, on October 5, at the home of the bride.

FEATHERSTON-KENDALL—Mary Maxine Kendall, daughter of Marcus and Evelyn Kendall of Carmel, Ind., to Elmer Featherston, son of Mr. and Mrs. Callie Featherston, also of Carmel, on September 28, at the Carmel Friends Meetinghouse, Stacy E. Wesner, pastor, officiating.

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DEATHS

BENBOW—Pearl, on September 8, at Oak Ridge, N. C. The daughter of Charles R. and Susan Starbuck Benbow, she was born at Oak Ridge on October 3, 1877. She was educated at the Institute there and at Guilford College, and for thirty-six years held the position of secretary-treasurer of the Greensboro Supply Company. For many generations the Benbow family has been a source of strength to Guilford College and to North Carolina Yearly Meeting; Pearl Benbow was deeply interested in both and for the last ten years served as hostess at Founders Hall during sessions of the Yearly Meeting. Efficient and friendly, she contributed much to the spirit and life of the Yearly Meeting.

The funeral service was conducted in the manner of Friends, Russell Branson and Charles Thomas speaking briefly of her life as a living example of Quakerism. Her two sisters, Josephine Benbow and Ella Merriman, and her brother, Murrow Benbow, survive her.

UPHAM—F. Herbert, at East Vassalboro, Maine. He was the oldest resident of the town at his passing, being ninety-three years of age. He was a member of the Friends Meeting at East Vassalboro.

Surviving him are three daughters:

Mrs. Lena Kyle of East Vassalboro, Mrs. Louise Richmond of Bath, Maine, and Mrs. Lila Henley of Richmond, Indiana.

Services were held at the Meetinghouse with the pastor, Ernest Weed, officiating.

THOMAS—Fredith, on October 16, at Kokomo, Indiana, after an illness of two months. She was the widow of Lewis A. Thomas who died June 1.

She was a member of the Union St. Friends Meeting, the Friendly Circle of the church and James D. Golliday Unit, American Legion Auxiliary, of which she was a past president.

Surviving are one daughter, Mrs. Yeteve Middleton, at home, and one grandson, Lewis Earl Middleton; also two brothers, Arnold Eads and Hollis Eads, both of Kokomo.

Funeral services were held at the Fenn Funeral Home, Norman Young officiating, burial in Crown Point Cemetery.

BINFORD—Helen Titsworth Binford, on October 4, at the family home at Guilford College, North Carolina, age 65.

Though in ill health for more than a year following a cancer operation, she participated in many varied interests until mid-summer.

Born in Springfield, Ill., December 28, 1886, she lived in the midwest, south and far west, graduating from Whittier High School in California. She graduated from Earlham College in 1907, meeting and marrying there the young biologist, Raymond Binford, in 1913.

Raymond Binford, having taught previously at Guilford College, was called back in 1913 and held the presidency from 1919 until 1934. During these years Helen cared for their four children (two of whom were twins), sometimes teaching languages, maintaining official duties as hostess for the college, and always active in her concerns as a Friend.

With the beginning of Selective Service, she and Raymond Binford became directors of the Civilian Public Service camp at Buck Creek in the mountains of western North Carolina. Later, in the '40's, they served in a similar capacity in a Mexican work camp. Under the Friends Fellowship Council they visited isolated Friends, and Friends of a variety of interests and emphases, in order to build bridges of understanding based on personal fellowship. At the close of the war they returned to the classroom, this time at William Penn College, and seemed to enjoy thoroughly this experience of service in still another Friends' institution.

Although associated with Guilford College for most of the 39 years following her marriage, Helen Binford was unprovincial in her Quakerism. As secretary of the Institute of International Relations, she was a pioneer in this regionally important part of the American Friends Service Committee work. Her work in North Carolina was recognized when she was selected as national secretary of the Parent-Teachers Association.

The body of Helen Binford was cremated. A meeting for worship was held in her memory at New Garden Meeting on Sunday afternoon, October 12, when many of her friends spoke of the radiance, warmth and joy of her life in a rich diversity of service.

She is survived by two daughters, Naomi Kirschner and Mary Margaret Bailey; two sons, Richard and Frederick; and five grandchildren.

In memory of her, a number of her friends contributed to the work of the American Friends Service Committee, particularly to its clothing program for overseas relief.

HUSSEY—Mary Inda Hussey, on June 20, while attending New England Yearly Meeting at Andover, Massachusetts.

Through her forebears and through conviction she was deeply rooted in Quakerism and took an active part when Friends began to form organized groups again in the Connecticut Valley in the early 1930's. She felt most loyal to the South Hadley Preparatory Meeting which she helped to develop, but she was also one of the most faithful, respected and beloved members in Middle Connecticut Valley Monthly Meeting where in discussions and in the making of decisions her judgment and counsel carried much weight.

At the Memorial Service which was held at the Chapel, Mount Holyoke College on June 24, many felt moved to speak and the words of tribute spoken unfolded a life lived in truthfulness, integrity and the pursuit of high endeavors.

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LOCAL MEETING DIRECTORY

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone MUlberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

Muncie, Indiana.—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New Haven, Connecticut.—Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church, 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tucson, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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